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The Bombay Guardian.

VOL. XXII.—NEW SERIES.—No. 42. SATURDAY, DECEMBER 16, 1876.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A CORRESPONDENT of the *Times of India* after noticing Sir Wm. Thomson's remark about the great difficulty in the way of receiving the evolution hypothesis, viz: the want of an intermediate link between different species, submits the following fact for the benefit of the scientists:

"At Bombay is to be seen at present a *fakeer* leading about with him for show two human beings of a remarkable formation. Their faces are more like the faces of monkeys than of men. The chin, the ears, the general *contour* of the features makes one think more of a monkey than of a man. Every little thing that you see about their faces in a great degree reminds you of a monkey. The formation of their bodies, their slim tall legs not fully developed without any harmonising roundness, the equally imperfectly formed upper portions of their bodies, their thin hands, where it is difficult to find out the muscular formation of a man's hand are so much at variance with the human structure, that one falls in doubt as to what specie these beings be regarded to belong."

It is not questioned that these are the offspring of man. The evidence is therefore completely opposed to the Darwinian idea. It shows degradation, not elevation. What we want is not a monkey-like creature sprung from man, but a man-like creature sprung from monkey.

—"THOUSANDS of your most dangerous men tax themselves 70 per cent. for drink," says Norman Macleod. How insignificant the burdens laid by the State upon its subjects compared by those which they impose upon themselves A poor man whose wages are not more than sufficient to keep himself and family, spends 70 per cent. of his earnings for drink, and pays besides more than 70 per cent. of his health, of his physical powers, his memory, his reason, all that makes him of any value to mankind. The State is obliged to commission an expensive police to watch him day and night lest he should murder somebody when the drink is in him, or burn down a block of buildings. His well-to-do neighbour sees him staggering along and says, Am I my brother's keeper? Well, if your brother is unkept, it will affect you very seriously in the end, my well-to-do friend. At the late meeting of the British Association for the Advancement of Science, a paper was read by Wm. Hoyle, Esq., on the Present Depression in Trade, which deserves much more attention from the general public than it has received. The depression in trade has been scarcely parallelled in the memory of the present generation, although the four principal conditions of good trade are existent in an unusual degree, viz: cheap food, cheap raw material for manufacture, cheap money and good wages. After discussing the causes commonly assigned for the present depression Mr. Hoyle says:

"Before I refer to what appears to me to be the paramount cause, I would revert again to the case of France, where, owing to the habits of thrift, &c., of her population, we have seen that she has borne a loss of about £400,000,000, and that too without suffering much depression in her trade. Here then lies the explanation of our own present stagnation in trade, and also of the intense depression of trade in America. Our population are too extravagant, luxurious, and besides this, fearfully addicted to intemperance, the greatest evil of all."

We would ask particular atttention to the following statements:

"If we compare the three years ending 1875 with the three ending 1860, we shall see that during the last fifteen years our commerce—great as it was in the former period—has nearly doubled, and yet in 1876 our trade is very much worse than it was in 1860. How comes this? It cannot be owing to the falling-off in our foreign trade, for that has nearly doubled. It must, therefore, arise from a deficient home demand, and this is caused by the great expenditure in drink; for whilst in 1860 the nation spent only £86,000,000 upon intoxicating liquors, in 1875 we expended £143,000,000—an increase upon the former year of £57,000,000, or 66 per cent., whilst during the same time the population has only grown 14 per cent. If we take the last three years this shows a total increase of £160,000,000. If this amount had gone in the purchase of additional clothing, &c., it would have swept all the dullness away; but if we had been still wiser, and diverted the whole of our liquor expenditure into the channels of legitimate trade, what an impetus would have been given to it! The very idea of the benefits which would have resulted is dazzling to the imagination.

"The facts I have given explain how it is that, though our foreign trade is so enormously large, yet when there is but a trifling declension in our exports we at once get into trouble, and suffer from depression. Why? Because our home trade is so insignificant. Trade is not a product of change; it results from the right expenditure of our money, or, in other words, from the proper appropriation of the bounties of Providence, and when we waste something like £250,000,000 per annum by drinking it creates a chasm in our trade that needs a gigantic foreign trade to fill it up. Since 1870 our drink bills, direct and indirect, have been greater than the value of all our exports. No wonder, therefore, that we have been so much at the mercy of every trifling change which has occurred in every part of the world.

"When a nation, like our own, is dependent upon foreign countries for the great proportion of its trade, it is always in a precarious position, being subject to all the varying contingencies which occur in every part of the world. The safest, and indeed the only safe, basis of commercial stability and prosperity is a good home trade, because then we possess within ourselves the means of support; but it is impossible that we can have this when we waste such an appalling amount of our wealth upon self-indulgence. We need a mighty prop from external sources."

It thus appears that as fondness for drink is a curse to an individual, bringing a blight upon his health, his powers, his intelligence, his reputation, his business, so when it characterizes a nation will it prove a national curse, nullifying the greatest resources and the greatest prosperity. Yet there are not wanting Christians who say, What have we to do with this, so long as we ourselves avoid excess? What you have to do with it is this, that unless you devote your utmost energy and influence to the endeavour to stay this portentous evil, it will go hard with you when you appear before the Judge of all. As well ask what you have to do with a conflagration that is raging in your neighbourhood. If your neighbour fills his compound with putrid matter, rendering the air malarious, you will soon feel that you have to do with it. "Woe to them that are mighty to drink wine, and men of strength to mingle strong drink."

—WE have heard with great pleasure that orders have been issued to the various stations of the G. I. P. Railway, that all the employés are to have a weekly rest of 12 hours. This is matter of much thankfulness, to those chiefly concerned, and the Company will assuredly not suffer by it.

—SALOO was a Hindoo girl aged 11 years living in Mahim and employed in the Coorla Mills. She had to get up at 4 o'clock in the morning, walk five miles, then go to work, and after working all the hours of daylight, with a little intermission at noon, return at night, walking the five miles again in the dark. It is sad to think that the Cotton Mills which are now springing up so plentifully in Western India, should impose such frightful burdens upon the children. Let us hope that this was an exceptional case, and that most of the children employed in the Coorla Mills live at Coorla. The other morning, at 4½ o'clock, Saloo got frightened by the barking of some dogs, and running to the side of the road fell into a well and was drowned.

—THE Rev. E. H. Davis, Chaplain of Mhow, has written to the Bombay daily papers about the Army Scripture Readers' Society. He appeals to the Church of England public not to support this Society, because the Army Scripture Reader at Mhow is not subservient to him, and because the Committee of the Society has not dismissed or removed him for contumacy. He admits that a fundamental rule of the Institution is that it shall be carried on on unsectarian principles, that is, he adds "it is not a Church of England institution." Yet when he came to Mhow a years ago he wished the Scripture Reader "to work with and under" him. This the Society wish their Readers to do, as far as possible. Mr. Reeves, the Scripture Reader at Mhow, has been for many years in the service of the Society, and is regarded as an earnest and useful man. He is not a Church of England man, but is glad to work in harmony with Christians of that or of other churches in the endeavour to bring men to Christ. There is considerable difference among Chaplains; some are Evangelical, some are Ritualistic and some are Rationalistic. Does Mr. Davis think it the duty of the Scripture Reader to change the fashion of his piety whenever a new chaplain is appointed to the station? to be now Evangelical, now Ritualistic, now Broad-Church? to be the creature of the chaplain, without any religious convictions of his own? Surely it was never the intention of the Scripture Readers' Society to appoint such lumps of clay as that. It is an Evangelical Society, and does not care to employ men who make more account of the Church than of Christ. In coming out to denounce the Society, and warn all Church of England people against subscribing to it, Mr. Davis has, it seems to us, trans-gressed all rules of propriety.

—IT is perhaps hardly fair of us to print J. R.'s letter, seeing that we have not given place in our columns to the article he notices. It is written in a temperate manner and without "the zeal of an inquisitor" from which the advocates of his views are by no means always exempt. We still recommend our readers to read the article in the *Indian Evangelical Review*. We have never held that man's nature is in itself immortal. Immortality as belonging to the nature, is peculiar to God. Of him, through him and to him are all things. The ground of our expectation of continued existence is not in ourselves but in God. No better foundation than his word can be desired. We have read a vast deal on the subject, but have never yet been able to see that death in the sense of judgment as commonly used in the Scriptures, means the cessation of conscious existence. The key-note of Scripture is in the words "in thy favour is life." The sin that separates us from God separates us from life; and sinners are as dead now as they ever will be, only they are destined to become far better aware of it. In the day that Adam sinned he died, though he lived (humanly speaking) many centuries. We have a book on our table, by Robert

Roberts, in a portion of which he endeavours to show that the Bible no where teaches the existence of a devil (a fallen spirit not belonging to our race, influencing man) and says: "The devil being the greatest sinner of all, must of necessity be the greatest mortal of all." "On this general principle" he adds "we deny the possibility of the devil's existence." On this principle one may deny a great many things that are plainly written in the Scripture.

—We are happy to mention the return of the Rev. Messrs. Rea and Wells of the Irish Presb. Mission, Guzarat, with their families. Mr. Rea came out in 1866. He was obliged by ill-health to return to Europe in 1872. Mr. Wells came out in 1864 and went home in 1874.—We are also happy to announce the return from Europe of the Rev. Mr. and Mrs. Sheldon of the Ch. Miss. Society's Sind Mission and of the Rev. Jas. Taylor of the S. P. G., Kolapore.

—We have been favoured with the first Report of the Indian Disestablishment Society, containing a variety of information in regard to the connection of the Indian Government with the English, Scotch and Romish churches. Among other things, the Report calls attention to the fact that the Ecclesiastical Establishment is gradually falling under the domination of a particular sect and that one of the smallest, the sect of Ritualists. It will be a good day for the Gospel when the Indian Establishment is done away, and the Church of England will never put on her beautiful garments till she has shaken herself free from the dust of State-aid.

The Bombay Guardian.

SATURDAY, DECEMBER 16, 1876.

SPEAKING THE TRUTH IN LOVE.

The *Indian Mirror* disapproves both of the opinions expressed regarding Mohammed in the recent number of the *Indian Evangelical Review*, and of our commendation of that article. The reason why he objects to any unfavourable strictures upon Mohammed, is that there are so many millions of persons in this country, the subjects of Her Majesty, who have an exalted opinion of the Arabian teacher. Criticism of this kind, the *Mirror* regards as a breach of charity. The *Mirror* charges the *Review* and the *Guardian* with leveling foul aspersions against the life and character of Mohammed, *invented* by a certain school out of religious rivalry. So far as we can make out, the *Mirror* charges us first with a violation of truth and then with a violation of charity. It is wrong to say these things about Mohammed because they are not true; and it is wrong to say them because many believe him to be the prophet of God and would be offended by such sayings. To speak first, with regard to this second point. On the principle urged by the *Mirror* it would not be right for any one living in Utah to say anything against the reputation of Joe Smith. When he first came forward with his story about a Mormon Bible, graven on plates and digged up from the earth after 17 centuries, it might have been proper to show that his story was unsupported and unworthy of confidence; but now that so many have become Mormons it is very wrong to speak against him, especially if you belong to another faith. Truth must be sacrificed to charity. But surely this is a wrong conception of charity. The highest interest of all men is to know the truth; and it would be a sin against both truth and charity thus to conciliate the prejudices of men. We utterly discard this principle. We do not want any body to speak respectfully of Christ, simply because so many millions believe on him; if men believe in their hearts that he was a deceiver, they are bound to try to deliver Christians from their erring faith. But the *Mirror* seems to think that the things alleged against Mohammed are false; they are, he says, foul aspersions. This is a very serious charge. Charity, as we define it, would have suggested to the editor of the *Mirror* to defer bringing such a charge until he had had time to investigate the facts. We are very ready to welcome any evidence that the things imputed to Mohammed have been unjustly imputed. We only know of one historian of the rise of Mohammedism who lived in Mecca and Medina at the time that Mohammed himself lived there, and he was particularly anxious to show that Mohammed was, *par excellence*, the prophet of the Most High God. There has been a great deal of research in the last 25 years, into the chronicles that might be supposed to shed light on Arabia in the times of Mohammed, but we have yet to learn that any other contemporary history than that we refer to, has been found. The historian we refer to is Mohammed himself, and the Koran is the history. We are indebted to the Koran for all our knowledge of Mohammed, and we would be false to our deepest convictions if we ever ceased to deplore the sway that he has obtained over the minds of so many millions. We do not believe, as the Koran insists, that the fires of hell are kindled for all Christians, and for the people of all religions distinct from Mohammedism. We do not believe that Mohammed had the revelations from heaven that he professed to have. The tenderness displayed by the *Mirror* for the feelings of Mohammad, is marvellously in contrast with the feelings that breathe and burn in the pages of the Koran towards all mankind who are not Mohammedans. Mohammed did not present himself to men as a reformer, desirous of emancipating his countrymen from idolatry and from sensual indulgence and rapine and violence. The one only title on which he based his claims, was that he was spicially commissioned of God to propagate Mohammedism as the only true religion.

Has the editor of the *Mirror* really read the article in the *Review*, which he notices? Mr. Bosworth Smith says that Mohammed is the greatest man that ever lived. There can be only three theories concerning Mohammed:

1. He was really what he professed to be, in constant receipt of special communications from the Most High God.

2. He was a self-deceived visionary, mistaking his own fancies for divine revelation.

3. He was, for some reason or other, for some intent or other, a deceiver.

Mr. Smith does not hold the first theory. If he thinks that true greatness is compatible with the second position or with the third, his ideas of greatness are very different indeed from ours. Mr. Nairne, replying to Mr. Smith, quotes Gibbon, Sale, Sir Wm. Muir, Dr. Arnold, Stanley, Palgrave, and Irving.

Another reason why the *Reviewer* should not having spoken so plainly about Mohammed, is, according to the *Mirror*, this: "a most disgraceful scene of bloodshed and lawlessness took place in Bombay on account of expressions much less hurtful to Mussulman feeling than the words used in these missionary organs." The *Mirror* here pronounces a much stronger condemnation on Mohammedism than any he refers to. If the influence of Mohammed on his followers is such that any statement of opinion not agreeable to them, is likely to lead to disgraceful scenes of bloodshed and lawlessness, then it seems a pity that a little light could not be shed upon the system. Very much depends upon the spirit in which remarks are made. The irritation is caused by a belief that disparaging remarks are made in contempt and scorn; when made in meekness and kindness, we do not find that bitterness is aroused.

THOUGHTS ON THE GOSPEL OF JOHN.

The Word was made flesh. I. 14.

The Word was God and by him were all things made. The Jewish writings called Targums are Chaldean versions or rather paraphrases of the Old Testament or portions of it. In the days of our Lord the Hebrew of the Old Testament differed considerably from the language then current, and it was not an uncommon thing in the synagogues, after reading a portion of Scripture to give an explanation of it in the popular language. Some of these paraphrases were committed to writing and thus became available for use in many synagogues. Such of them as have been preserved have been found useful in the exegesis of the Sacred text. What is called the Jerusalem Targum, renders Gen. i. 27 "God created man," thus: "the Word of God created man." That of Onkelos renders "the presence of the Lord God" (iii. 8) thus: "the presence of the Word of Jehovah." There are many similar examples of the use of "the Word" for "God," in the Targums. The Jews of the first century were not unfamiliar with this usage.

But how can the Word, the Creator of all, become incarnate? Is not this a hard saying? What affinity is there between the Sovereign of all and man? Can infinitude be contained in the finite? The Arabian story tells of genii whose heads reached to the skies, who by the power of magic were confined to a little casket that you could carry in the palm of your hand; but what is this comparison compared to the confining of the Infinite within the ribs of man's wretched frame? Is not the mention of such a thing an outrage upon the omnipotence, the omniscience, the sovereignty, the infinite purity of the Most High? Can we have just conceptions of God and not feel indignant at a representation that so dwarfs his perfections?

There seems to be a great deal of force in this. But before we can reason at all on this subject, it is necessary to dismiss all those ideas that are suggested by the fact of man's sinfulness. The question is not if God can be revealed in one of us, in a man of like passions with ourselves; but the question is if God can make a creature capable of living on this earth, through whom his perfections can find such expression as the nature of the case demands; to this question it is not easy to return a negative. We may fall back on this prior question: Did God in the beginning create man in his own image? That was what he undertook to do, and that was what he did. It was not necessary that Adam should be omnipotent, omniscient or self-existent in order to be an interpreter of God, an image of God. Adam was made like unto God in *this sense*: he was a free agent and so long as he continued to prefer the will of God to all besides, that will found its expression in his life, moment by moment, and thus the justice, the wisdom, the holiness, the truth, the love, the thoughts, the preferences of God found an exhibition as extensive as the sphere governed by man's faculties. It is not always necessary that the medium of communication be absolutely of the same nature as the one who makes the communication. The sheet which the reader now holds in his hand is to a non-reader a very contemptible piece of paper darkened by something called printing; but when there is a correspondence between the intelligence of the reader and that of the writer, there may be a revelation of thoughts more momentous than any the reader was ever before cognizant of. The King's proclamation may be on a piece of paper of the value of a farthing, and yet it may reveal to all the people the mind of their sovereign. But as we have said, sin and its effects abstracted, there is nothing whatever insignificant about man. He is fearfully and wonderfully made; his faculties both of apprehension and of expression are marvellous; the law of God is written in his heart. He too, in a certain sense, can weigh not merely the mountains in scales, but the worlds; he can forecast the movements of the heavenly bodies for thousands of years. But God is love; and God knows how to make a creature that shall give a more effectual revelation of his kindness towards the race of mankind than could have been given in any other way. No man who has cordially received the revelation of God made in Christ, ever yet complained that that revelation was defective. God in Christ becomes so known to men that they are filled with joy unspeakable and with a spirit of self-sacrifice that makes them glad to suffer anything in his service; and their only solicitude is like that which Paul expresses in Phil. iii, a burning desire to know more of Christ and to be perfectly conformed to his image. The heavens declare the glory of God, and the firmament showeth his handy-

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work; all the works of God praise him; every rose-bush is a witness to the majestic sweetness that sits upon the brow of our God; but as a matter of fact man is very little affected by these; not much even by that manifestation of the character of God that appears in his moral government of men; and on the supposition that God really takes an interest in mankind, it would have been a mystery more profound than all the other mysteries of life, if God had not become incarnate among men. The mysteries of an incarnation are nothing compared with the mysteries of non-incarnation.

No man who receives the testimony of God as to the lapsed state of man, and as to the extent of the ruin wrought by sin, will have any difficulty in recognizing the suitableness of a Divine incarnate Deliverer. They who cry out against this doctrine, are grievously in error as to their own state before God, and believe in the efficacy of their own good works to heal the damage done by sin to their natures. The law given through Moses was given specially to make men acquainted with the dominion that sin has over them, and show them the vanity of all schemes of liberation based upon man's power or goodness.

FRIENDLY WORDS TO EDUCATED NATIVES. II.

We have said that to be a Christian it is necessary first to feel your need of such a Saviour as Christ, and secondly, to surrender yourself unreservedly to Christ that he may save you. We now consider this second point.

In order that a man may surrender himself unreservedly to Christ, he must believe that Christ is. To believe that there was once such a person will not help you much. You are to believe that he now is, and that he enters into very intimate relations with those who trust him and in fact becomes a Saviour to them in the best sense of the word. When he invites you to trust in him, he pledges himself to exert a power within you altogether beyond any power you yourself have, or any man living has. He undertakes to save you from your sins; to revolutionize your nature; to substitute his will for your own upon the throne *of your being. No miracle wrought by him in the* days of his abode on earth can be compared with this. Consider for a moment how utterly impossible it would be for us to speak of Christ as such a Saviour and urges men every hour to put to the test the question of his ability, if Christ were not really alive and were beyond the reach of the sinner. If when you believed on Christ, there were no Christ to meet you and bless you, a blank nonentity, the results would be evident to you and to all at once. If the miracles wrought by Christ when on the earth, attested his presence and divine power, no less emphatically do his spiritual miracles wrought in our own days, attest his continued presence and his power. Christ undertakes to meet the sinner who unreservedly submits to him; you may easily find out if he does it or if he does it not. Assuredly he does it, and therefore the Gospel has the power it has upon all true Christians. If Christ had remained in the tomb, the Gospel would perforce have remained there with him; apart from him there is nothing to make it a Gospel.

If Christianity were a religion that simply promised to believers honour, happiness and purity after death, then there would be no force in our present appeal. But as Jesus Christ when on the earth said to men, 'If I do not the works of Him that sent me, believe me not,' so he now says to all who believe upon him, 'He that believeth hath the witness in himself," and I give unto him the Holy Spirit to dwell in him. The kingdom of God (in the heart of the believer) is righteousness, peace and joy in the Holy Ghost. If any man be in Christ, he is a new creature; old things are passed away, and all things are become new. You know what an 'earnest' is: it is a portion of that which is to be conveyed, given beforehand as a pledge that the whole will in due time accrue. Well, to every one that truly believes on Christ, such an earnest is given and that so infallibly that heaven and earth may sooner pass away than the promise not be fulfilled.

Will you surrender yourself unreservedly to this Saviour? Do you shrink back? Do you think that your highest interests will be endangered? That no divine hand will be stretched out to save you? Peter attempted to walk upon the waters; but when he saw the crested waves around him, he felt that he would sink; but Jesus heard his cry, stretched out his hand and saved him. Does it seem to you like walking on the waters with possibly no Christ to uphold? If there were no Christ there would be no invitation from him to you; without Christ you are certain to sink; there is no other who comes to you with an offer of salvation. Who else atones for the sins of the world? who else regenerates the nature and purifies the heart? There is but One who can say, or who ever thought of saying, Come unto me, all ye that labour and are heavy-laden and I will give you rest; if any man thirst let him come unto me and drink; I will in no wise cast out any that come unto me; I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life. Yes, dear friend, you are safe in entrusting yourself to Christ; because he lives, you shall live also. He comes to you in the name of your Creator, who has an absolute claim upon you and all your powers: you may hear the voice of God saying, This is my beloved Son, hear him. You are lost as you are; lost apart from him; make yourself over to him, to be guided by him implicitly, to be swayed by him in all things. Christ's opinions and predilections are to become your own. He becomes the Captain of your salvation; and you work out your salvation by giving the utmost heed to his instructions.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I was sorry to see, in your issue of the 25th November, that you think the article, or review, on "Eternal Punishment" in the last number of the *Evangelical Review*, calculated to be of service, and worthy to be reproduced in a separate form. A paper that opens with setting up imaginary new Gods out of the *Friend of India* to knock down and "laugh at" is not, to say the least of it, calculated to convince the increasing number who, like the writer of this, bow with reverence to every word that God has spoken; but still believe that God has said something different from the ordinary teaching of the Church on this subject.

The reviewer says "The whole question is one of the authority of the scriptures against the human heart. This may be seen in the writings of all who attack the doctrine of Everlasting Punishment, for with one consent they bring forward as their strongest argument man's natural repugnance to it." This witness is certainly not true. I am fairly acquainted with Mr. Constable's book although I have it not at hand to refer to just now; and I say that to characterise it as upholding the conclusions of the human heart against the authority of Scripture is to misrepresent the matter entirely. Nothing is more remarkable throughout than the constant references to the Scriptures—and what the reviewer fetches forth as the main argument is mere amplifications, and rhetorical addition, to what, on the whole, is a constant appeal to the teachings of the Holy Spirit in the Word. In the next place Mr. Constable does not attack the doctrine of "Everlasting Punishment." He simply holds that the doom of the impenitent is death, described in the Word as "the second death" from which there is no resurrection: and that this state is final and everlasting. Whereas Mr. Jukes and others, following in the footsteps of Origen, teach that there is no death but simply a change of condition; and that all, sooner or later, will inherit the blessing. Now it is an old plan to set these two opposites up and knock one down with the other, and then think you have unanswerably annihilated both. But that does not help me a bit nearer to receiving this teaching. I write in sorrow for the divisions caused by this matter. It is now about eighteen years since I found reason, not in my own heart as the reviewer so confidently states, but in the word of God, to believe, that man by nature is mortal, and subject to death: and that eternal life is a gift of God to those only who come into vital union with the Lord Jesus Christ; and that in no other way does man become partaker of the divine nature but by faith in the Lord Jesus Christ.

I was angry and rebellious and searched diligently in the Bible to find the immortal soul which I believed up to that time I was possessed of. But nowhere could I find it. So far from calling in question the right of the Potter over his clay, I would now humbly and reverently bow to His holy will, waiting for further light upon the reason for his dealings if I could find in the word that my Father intended to burn the majority of this sinful human race, in the unutterable torment of a hell of fire for ever. But I must say that I am glad and thankful to believe that he has nowhere expressed such an intention. And it shews how strangely blinded we become from habit and education to the force of the plainest language, when the reviewer quotes as condemnatory of those who hold death to be the portion of God's enemies the passage, Ezekiel iii. 17, 18. One would think that the words "Thou shalt surely die," "the same wicked man shall die in his iniquity" were transformed in the crucible of his imagination into "Thou shalt never die but be kept alive and tormented in hell fire for ever." "The same wicked man shall never die but be preserved alive in his iniquity that he may be tormented for ever."

I can declare to the wicked the doom that God has pronounced upon him in the very language of prophets, evangelists, and apostles without diminution or mental reservation. Why then must I be judged to "preach a new religion which is not the gospel of Christ" because I fail to find an immortal soul in man, and believe that when the warning is given, "The soul that sinneth it shall die" the meaning is not that the soul shall live eternally in anguish hopeless, and unutterable?

Just one word more: I feel that I can love and work with brethren who do not see eye to eye with me on this matter. But I have found a great deal of the raging zeal of the inquisitor on the other side. Why be angry if you are in conscious possession of truth which we have missed? In meekness instruct those who oppose. Do you love Jesus and rejoice in the salvation he has wrought for you? So do we. Do you believe that by and by all things shall be subdued under his feet? We look for that day too. Are you desirous of being workers together with him in hastening on that day? We also seek to be fellow helpers. Let us not then fall out by the way. I dare say we shall wonder when we see his face and are perfected in his likeness, at our blindness and self complacency when we ought to have remembered that "we know but in part and prophesy in part,"

And now, to conclude, will dear brethren remember when next they feel impelled to write on this subject that the point at issue is this. *Has man by nature an immortal soul or no?* If the affirmative can be proved from the word I for one give up all the points at issue. Till that is proved no step forward has been taken.

J. R.

NOTICES.

The Rev. J. Small will D. V. preach in the Free Church, Esplanade, on Sabbath next at 6 P.M., when a collection will be made in behalf of the Free Church Mission.

We have received from R. Y. Mirzapoor, for the Rev. N. Sheshadri's Famine Fund, Rs. 20.

Epitome of News.

Saturday, December 9.

—*Bombay Gazette*: "We have all along believed that the pressure of popular feeling at Hyderabad would be too strong for Salar Jung, and that the Minister, however genuine his desire to take the Nizam with him to Delhi, would be obliged to forego its gratification. But our conviction of the magnitude of the obstacles he had to overcome makes us admire all the more His Excellency's firmness in carrying out his own determination. We put aside the unworthy suspicion that the English Government can have been so base as to purchase the presence of the Nizam at Delhi by the promise of concessions which would be injurious to the interest of the Empire. Both Lord Salisbury and Lord Lytton would, we are sure, blush with indignation at the suggestion that they can possibly have made a bid for the homage the Nizam intends to pay to Queen Victoria on New Year's Day.

—Same: The Kohat Afreedees have become turbulent. They have made hostile demonstrations, and Fort Mackeson has been fired upon. The fort has been reinforced. The blockade of the Pass is more strict now. The stoppage of trade and of supplies is severely felt by the Afreedees. Kohat affairs, it is said, are likely to detain a battalion of the Rifle Brigade for Peshawur at Rawal Pindee.

The Branch Khelat Railway is to be constructed forthwith to Khelat.

—Same; Hyderabad: "The Nizam left at 9 A. M. to-day by special train, under a salute of 21 guns; he was accompanied by Sir Salar Jung, the Nawabs Vickar-ool-Oomrah, Busheermol-Dowlah, the Peshkar, Captains Clerk and Trevor, and Doctor Law; the Resident and Staff, Generals Mackintyre and Wright, with other officers, awaited his Highness' arrival at the station which was gaily decorated. The Resident leaves on Monday. Among the natives a general feeling of annoyance prevails and dissatisfaction with Sir Salar Jung. The Nizam is to arrive at Jubbulpore on 14th inst."

—Mr, Eugene B. Schrottky has filed a criminal information in the Police Court against Dr. Thomas Blaney, whom he charges, under section 499 of the Penal Code, with defaming him in certain letters which appeared in the *Times of India* newspaper, reflecting on his character and professional reputation.

—A Swedish seaman of the Prince Waldegrave wrecked at the Sandheads, was washed ashore at Kotapatam, Madras coast, lashed to a raft, the only survivor of twenty. The Captain and others took to a boat not yet heard from.

—H. H. the Gaekwar has left for Delhi.

—Marootee, who murdered the girl on the Byculla flats was executed on Saturday.

—*Times of India*; Hyderabad Sind: "Small-pox is raging terribly here. 1,222 persons were attacked, out of which 100 have died. Syud Selim, State prisoner from Muscat, died from it yesterday."

—*Deccan Herald:* One of the firemen injured in the Kurjut accident has since died, and we hear that Driver Reid is lying in a critical state at the European Hospital, Bombay. The signaller, who was the cause of the accident at Kurjut, decamped.

Monday, December 11.

—*Bombay Gazette:* It is not the case that Bishop Mylne has been called upon by the Home Government for an explanation of some of his recent sermons and letters. The Secretary of State has merely written out to the Bombay Government to ask if the reports in the papers of the Bishop's proceedings are correct.

—*Lucknow Witness:* "We are in receipt of a remarkable pamphlet from the Rev. J. Hay, one of the veteran missionaries of the London Missionary Society, now stationed at Waltair in Southern India. It is a plain narrative of wonderful facts bearing on the question, "Is it lawful for a Hindu to embrace Christianity?" It would seem that the answer for the latitude of Madras must be, No. Shanmukharam, Head Master of the L. M. Anglo-Vernacular School at Vizagapatam, had the hardihood to be baptized. Simply for this crime the High Court of Madras has decided, in the face of all Hindu law and it would seem of English law also, that he cannot remain the guardian of his young children or even have any access to them. For his lawful effort to procure them he has even been fined fifty rupees, and they are now left in the sole charge of an ignorant superstitious mother who is unable to afford them support, education, or any proper training, and who was herself entirely willing to live with her husband after his baptism, but was incapable of resisting the compulsion of her bigoted relatives. These are unvarnished facts. That it is a case of peculiar hardship and most flagrant injustice is evident on the face of it. We do not wonder that Mr. Hay has taken pains to set it forth at some length before the general public. The obstacles in the way of Hindus becoming Christian are great and numerous enough at best, without British Courts iniquitously interfering to make them more. This is nothing less than a burning shame, and deserves to be everywhere indignantly denounced."

"This station was favored last week with a visit from the Rev. Donaldson Rose, M.A., of Brechin, Scotland, whose excellent ministrations at Mussoorie during the past summer are well known to many of our readers. He spoke in the Methodist Episcopal Chapel on Friday, Saturday, and Sunday evenings much to the satisfaction of the people who gladly gathered to hear him. The relation of his own personal experience in connection with the visit of Messrs. Moody and Sankey to Edinburgh, wherein he attained a higher Christian life, as did so many others of the best workers in Scotland, was especially touching and effective."

—Same: "No small proportion of our trouble comes from the propensity of some of our contributors to stick in *dashes* and *colons* indiscriminately, and without any reference to the well-settled rules for their use, putting them with utter recklessness where commas, semicolons, or periods are the only appropriate marks."

—*Times of India:* "We learn on good authority that the returns in the Bombay Presidency from the Salt Tax are fifteen lacs greater than last year, the sum total now amounting to more than a crore.

The Viceroy arrived at Jacobabad on the evening of the 7th, receiving the address of the Shikarpore inhabitants *en route*. There was an enthusiastic reception. The Khan of Khelat and all his Sirdars were present: visits were exchanged yesterday. A formal agreement between the Khan and Major Sandeman refers all future quarrels to British arbitration. The Viceroy solemny ratified Major Sandeman's negotiations at the Khan's request. Major Sandeman remains Political Agent at Kelat. The subsidy is to be restored. An escort is to be retained at Quetta and Kelat at present.

—Writing from Palermo to the *Times*, a correspondent states that Forester Rose, a junior member of the firm of Gardner, Rose, and Co., has been captured by the notorious brigand chief, Leone, upon whose head a reward of 1,000*l.* has been set for three years past. Mr. Rose escaped from the brigands, and succeeded in reaching some carriages containing a number of passengers close to the railway station. But Leone coolly rode into their midst, and, singling out his captive, compelled him, at the muzzle of his breech-loader, to remount and ride back with him. A later telegram from Rome says—All seemed paralyzed. Mr. Rose offered 50,000 lire as ransom. Leone contemptuously shrugged his shoulders, made Mr. Rose remount, and carried him off. Four hours after, the Carabinieri were informed of the matter, and the chase of Leone began. The two servants of Mr. Rose and his brother have been arrested, and the chase of Leone continues. Leone threatens death to all informers. Mr. John Forster Rose is the managing partner of the house of Gardner, Rose, and Co., of Palermo. Lercara, where the capture was made, is in the middle of the island, almost exactly midway between Palermo and Girgenti. The Italian Minister of the Interior has sent peremptory orders to the prefect of Palermo that unless Mr. Rose is restored to his friends, and Leone and his band taken within eight days, all the officers in command of the mounted police throughout the whole of that district are to be degraded.

Tuesday, December 12.

—Number of persons employed on Famine Relief Works, week ending Dec. 8th, 222,222. Expenditure so far, Rs. 566,183.

—*Bombay Gazette;* "In the reception to be given to Lord Lytton on Saturday the precedent of Lord Northbrook's reception in 1872 will be closely followed. The Viceroy will be welcomed at the Dockyard by the Governor and the principal officers of Government, and a procession will be formed which will take its way along the main line of road to Parell."

"Mr. Rogers, the Senior Member of Council, will on New Year's Day read the Proclamation of the Queen's Title as Empress of India, not from the steps of the Town Hall, but from a platform which will be erected on the Esplanade Road in front of the Queen's Statue. After the reading of the Proclamation, the Imperial salute of 101 guns will be fired."

—A correspondent of the *Christian at Work* writes: —The policy, so to speak, of the Chicago revival work is different from that pursued in any of Mr. Moody's previous labours. He has said, I am informed, that he read Finney's "Autobiography" last summer, and found that the great evangelist had insisted upon the most thorough work of repentance and humiliation before God on the part of Christians before he would consent to unite with them in seeking to bring open sinners to Christ. Mr. Moody said he was convinced that this was the only right way, known to him before, but not impressed on his mind as it should be. He and the brethren were of one mind in this thing, and so it has been that they have steadily opposed the opening of inquiry-rooms and labour among the unconverted until the Church itself shall be filled with the Holy Spirit to the exclusion of all evil spirits. The result is, and I say it as a matter of observation, that there were never before so many Christ-like men and women in Chicago as there are now. And more, the rain has fallen on the unjust as well as upon the just—that is to say, there are hundreds of inquirers eager to learn the way to holiness.

Wednesday, December 13.

—There are now eighteen evangelical congregations in Constantinople; half of them being composed of natives of the country.

—In the city of Damascus and its suburbs 12,000 persons, chiefly Mohammedans, have been swept away by the cholera during the last three months.

—On Sunday, the 10th September, the total attendance of scholars and teachers at Bethany Sunday school, Philadelphia (under the care of Mr. John Wanamaker,) was *two thousand eight hundred.*

—In Florida, according to the New York *Observer*, the priests have succeeded in driving from the public schools nearly all the Roman Catholic children, by threatening to withhold from them the sacraments, rites of burial, &c.

—Mr. William Adams, of Bombay, claims to have invented a mechanism for fusing metals, smelting ores, melting or vitrifying mineral substances, baking bricks, tiles, bread, &c., cooking food, generating steam in boilers for driving machinery, for the cremation of deceased Hindoos and others, and for all purposes for which heat is required, by the concentration of solar rays.

—*Times of India;* Rawal Pindee: There are reports from Peshawur of frequent disturbances by the Afridis. The most important was on the 9th, when a nomad tribe of the Afridis attacked a party of coolies employed on the canal works near Fort Abagai. Six were killed and fourteen wounded. A party of native cavalry were subsquently surrounded and carried off.

—Surgeon Major John Pinkerton has been appointed Surgeon to the European General Hospital, in place of Surgeon-Major F. G. Joynt.

—An authenticated communication to the *Summachar* from Kattywar relates particulars of a gross outrage committed by a Maharajah of the Vaishnava sect at Mohwa, in the Bhownuggur territory, on the person of a girl aged eleven, who had been decoyed into his presence-chamber by artifice. Full details of this barbarous outrage, which appeared for the first time in the *Summachar's* issue of the 25th ultimo, were shortly after submitted to the Government of Bombay, who ordered Mr. Percival to institute an enquiry into the matter, which appears to leave no doubt as to the commission of the crime, but by whom has not yet been clearly ascertained.

—*Friend of India:* On Friday last week Mr. Bell, the Legal Remembrancer, asked the High Court to enchance the punishment inflicted by the lower court on Webster and Macdonald, the Chittagong tea planters, who made an armed attack at the head of some two hundred followers on a handful of ryots. The original sentences were a fine of five hundred rupees on Webster and of one hundred rupees on Macdonald. The Judges sentenced Macdonald and Webster to two months' rigorous imprisonment in addition to the fines already inflicted, the imprisonment to commence, in the case of each, from the date of his arrest. The two planters were, we believe, in Calcutta during the trial, but had left for Chittagong on the very morning that sentence was delivered."

—Same: Next week the various Evangelical bodies in this city will meet on common ground, and, putting aside for the time ecclesiasticism and distinctive dogmas, will unite in seeking a common baptism in the spirit of their Master, a consequent enkindling of higher Christian enthusiasm, and a large increase of the number of spiritually-minded Christians. Meetings for conference and prayer will be held every morning, and Evangelistic services every evening, throughout the week. Several preparatory Meetings have been held this week, and we believe the services to-morrow will have a special bearing on the movement, in all those Churches that are taking part in it."

—From an article entitled "Heinrich Heine in Paris," in the same: Heine ceased to revel in his belief in the divineness of the flesh, when the flesh itself revealed to him all too soon its own destiny of uselessness and decay. His own death-like condition of body, while the spirit within him was full of yearning life, led him to overthrow the idol of the flesh which he had raised to divine honours. He believed again in a personal God. But his way of announcing the change is quite in character with his usual utterances. He speaks with a humorous sadness. "To this belief we come when we are sick, sick to death, and broken down. Hear a great truth. When health is used up, money used up also, and sound human senses used up, Christianity begins." In the preface to his book, the "Romancero," published in 1851, he says: "When one lies on one's deathbed one becomes very sensitive and tender souled, and would make peace with all the world. Since I myself have felt the need of the mercy of God, I have granted an amnesty to all my foes. . . . And even as with

the creature, so have I made peace with the Creator, to the great vexation of all my enlightened friends, who reproach me with having thus backslidden into the old superstition, as they are pleased to term my return to God. The whole high priesthood of Atheism has spoken its anathema over me, and those fanatic priests of unbelief would willingly put me on the rack that I might confess my heresies. But I will confess all without torture. Yea, I have returned back to God like the Prodigal Son," He refers to his University days, when he had become imbued with Hegelianism, accepted the thought that God was to be found in each individual's self-consciousness, and there only. "I have returned to God," he says, "after having kept the swine with the Hegelians for some time. Was it my wretchedness which drove me back? Perhaps a less miserable reason. A sort of heavenly home sickness fell upon me and drove me forth, amid forests and gorges, across the dizzy mountain paths of dialectics. On my way I found the god of the Pantheists (in Saint Simonianism.) This poor dreary being is interpenetrated with the world and grown into it, imprisoned in it, as it were, and yawns at you will-less and impotent. To have a will one must have a personality, one must be a person. If one desires a God to help one—and that is the chief point—one must accept too His personality, His externality to the world, and his holy attributes,—His all-goodness His all-wisdom, His all-righteousness. The immortality of the soul, our permanence after death, will then be given us into the bargain, like the fine marrow-bone which the Parisian butcher, when he is contented with his customers, throws them gratis into the basket." Although he thus mingles humour with seriousness in speaking of momentous subjects, he elsewhere shows with what tenacity he had learnt to cling to the thought of the soul's immortality. He says: "How does our whole soul revolt against the thought of the cessation of our personality—the thought of eternal annihilation! The *horror vacui* which is ascribed to Nature is much more a native property of the human mind." And in one of his poems—a dialogue between the soul and the body—the body thus speaks to the soul: "I am but the wick of the lamp, I must needs burn away; and then the spirit will be clearer up there to shine as a little star of the purest splendour."

Thursday, December 14.

—*Advance:* Sullivan's trial for the murder of Hanford, resulted in disagreement of the jury and the prisoner was released on bail in the sum of $88,000; the sureties were Dr. Dyer, Louis Wahl, Fernando Jones and George Taylor. As soon as the result was known, a petition asking Judge McAllister to resign his office, was opened in the Board of Trade rooms and a thousand signatures obtained at once; thousands of other citizens have since signed it. The determination on the part of the court to prejudge the case was so apparent that the public is indignant. Mr. Berry, one of the jurors, says that on the first ballot the vote stood two for murder, two for manslaughter and eight for acquittal, and that because he would not yield to the majority he was abused in the most shameful manner by several of the jurors. The daily papers say the jury was selected by the defendant's counsel assisted by Judge McAllister.—

—*Christian Woman*: Look at our love of display in the matter of dress, not only at select parties, but in the sanctuary. Think of thirty yards of silk for a dress for a Christian woman, whose duty to God and the Church is to save all she can, that she may more abundantly give to objects of charity! Think of a consecrated woman with apparel costing hundreds of dollars upon her person, giving only a pittance to our poor-fund! We all need to go back and take our first lessons over again in the school of self-denial.

—Moody and Sankey's work in Chicago: "An idea may be obtained of the deep hold this work has on the general public in the fact that the city railway companies have been compelled to add a large number of new cars for the accommodation of the multitudes attending the meetings; while all the steam railroads have adopted new time-tables for their suburban trains to suit the time of meetings, some 1500 or 2000 persons coming to and going from the Tabernacle on these trains each evening."

—*Bombay Gazette*: "An attempt has been made to prevent disputes about precedence at the Imperial Durbar by arranging that all the native princes shall sit in a semicirle and the Viceroy on his throne of Imperial state facing them."

—T. L. in the *Bombay Gazette*: "Why coin any more rupees? Why not make the English silver money, the crown, half-crown, florin, shilling and sixpence, the silver coins of India? Is there any special reason why the British Empire should not have one simple silver coinage, throughout its length and breadth?"

—H. E. the Viceroy reached Kurrachee Tuesday evening, and was to leave to-day for Bombay.

—*Times of India:* Major Fletcher, R.A., is cashiered, and is to refund Rs. 1,800 unaccounted for.

—Already, says a correspondent at Delhi, a one pair horse-carriage is secured at Rs. 50 per day *for several days*, and unless outsiders bring their own conveyances and horses, or buy them in the immediate neighbourhood, and *get them down in time* (for probably the railways will be unable to supply all demands on them) their coming to see the Assemblage will assuredly end in disappointment.

—*Celestial Empire:* "Our private letters from Tientsin are painful to read. The province of Chihli to the southward and westward is now beginning to feel the horrors of famine, and although really great efforts have been made by the Government to avert a general distress as much as possible, very many populous districts have had no relief, and are now fast coming to the end of their scanty stocks of food. No help can now be given to the thousands of miserable creatures already in extremity. The missionaries in Tientsin of all creeds say the accounts they have from Shantung are heartrending. Two missionary gentlemen give a cruelly harrowing account of a visit they have lately paid to a Christian family in Shantung well-known to them. They found both man and wife horribly changed, black and incapable from privation. The unfortunate couple said they were about to take poison, as neither work nor food could be obtained; and—awful to relate—the day before they had *buried their two children alive*, as the poor little creatures were starving."

—*Straits Times*: "We deeply regret to annouuce that another terrible tragedy has been enacted at Langkat. Though no official notification has been received, we have every reason to believe that four Englishmen have been brutally murdered by the natives. Their names are Mr. A. B. Thomson, Mr. Robert Waller, Mr. Menzies, and another whose name has not been mentioned. Following so closely upon the recent murders, we hope the Dutch Government will exercise all possible care and vigilance in the protecti on of the Europeans in that locality. It is by no means assuring to the friends of the planters in this Colony to hear of these deliberate deeds, and we trust the Dutch will consider the necessity of bringing the perpetrators to speedy justice, thus making a deterrent example."

—*Overland Mail*, Nov. 24: Proceedings against Capt. Keyn, of the *Franconia*, for manslaughter through culpable negligence, have been instituted by the Public Procesecutor of Hamburg.

The Shah of Persia comes again to Europe in the spring of 1878. It is rumoured that His Majesty is studying French and English.

News has reached New York that on Nov. 18 the floor of a crowded theatre at Sacramento, in California, fell in. Seven persons were killed and one hundred injured, many of the latter, it is believed, fatally

Amongst the deaths recorded this week are:—General Sir J. Bell. G. C. B.; Major F. Gordon, late R.A.; Henry A. Hobson, 22nd Bo. N.I.; Mr. H. Bowlby, late H.E.I.C.S.; and Lady Dalrymple Elphinstone.

In his letter from Paris, under date Nov. 19, the correspondent of the *Pall Mall Gazette* says:—"According to the *Gaulois*, this day thirty-eight years ago a terrible fire broke out at a convent for young ladies in the town of Limoges. At the last moment it was perceived that one of the pensionnaires had been left in her room. There appeared to be no hope of saving her, when a fine young girl, with dishevelled locks and with her night-dress floating around her, pierced the crowd, crying, 'Let me do it!' And she rushed into the midst of the flames, and shortly afterwards appeared carrying the unhappy infant in her arms. A few days afterwards Louis Philippe sent the heroine a gold medal, and a captain in the French army who had witnessed her courage asked to be presented to her. That captain is now President of the French Republic, and the heroine is the Duchesse de Magenta."

—The Liverpool correspondent of *Times of Blessing* says:—Victoria Hall is now taken down, and is a thing of history. The services, however, are carried on in the Amphitheatre every Sunday afternoon and evening, and the latter meeting is usually attended by fully 2,000 people. Interesting cases of conversion are met with from time to time, and that may be expected, as the Gospel is being faithfully preached. The noon prayer-meeting is now held in a small room near the Exchange. The attendance is not so large as formerly, but much interest is still taken in it by many of the old adherents. The British Workman Public-House Company, for the sale of cocoa, coffee, &c., is as great a success as ever. Fifteen stations are now open, and all are doing well. The midnight mission for the reclamation of the poor lost women of our town is preparing to make a series of special efforts to gather into the Home those who can be prevailed upon to give up their sad career. A considerable number were reclaimed last year.

Friday, December 15.

—The st. *Pachumba*, of the Br. India S. N. Co. left Bombay last Friday for Kurrachee, but she broke down 120 miles from that place and is waiting for help to get there. A boat with the chief officer on Board reached Kurrachee yesterday.

—*Bombay Gazette*, Delhi, 10: "The native chiefs begin their entry into camp to-morrow and will continue for some days giving the various officers detached here on duty as attaches to the different camps, plenty of exercise. The Viceregal camp is fast approaching completion as are the Bombay and Madras camps to the right and left of it. Even now in its unfinished state the camp presents a marveilous sight—a city of canvas arranged in wide streets filling the plain at the back of the Ridge and extending as far as the eye can see. A Xerxes or Attila might have housed his entire army in such a camp."

—Same: Calcutta, 14: "The Hogg *vs.* Wilson case terminated at 6-30 this evening after four days' trial. The jury returned a verdict of not guilty but they wished to state that, while they disapproved of the strong language used, they were satisfied that the articles were written in good faith. The defendant accordingly was discharged. On the jury giving their verdict, Sir S. Hogg left the Court amongst hisses from some of the spectators. On the defeudant's leaving the Court he was loudly cheered by a large number of people, natives and Europeans, both in the verandahs and passages of the Court and in the streets."

—X. Y. Z. in the *Bombay Gazette*, in reply to the Rev. E. G. Davis, whose letter we have noticed elsewhere: "There is no specific charge brought against the Scripture-Reader; but it seems that he does not acknowledge the Chaplain's right of control. Is there any rule of the S. R. Society which requires a scripture-reader to be subordinate to, or to work under, a chaplain? I think not. The Society is unsectarian, and many of their readers are Presbyterians and Evangelists. Their duties are simply to read the Bible to certain classes, and to explain the general truths of Christianity in such a way as to be clearly understood by them. They are not required to *promote religion by obedience to any church*, but simply to teach the Word of God. Subscriptions to this Society are given for this purpose alone, and not to secure any further communicants of the Church of England. Mr. Davis's language, in speaking of this Society as a *nuisance*, only shows his own malignant and intolerant spirit, and is a gross violation of the evangelical precepts of charity and truth. Because one man works independently of him—and no change affecting his character as a Christian and a servant of the S. R. Society can be proved against him to the satisfaction of the Society—this Chaplain so far forgets himself as to brand the whole Society as one unworthy of public support because it does not peremptorily command the scripture-reader to work with and under him. Subscribers will be glad to find that the Society is unsectarian in truth, and not merely in name, and will applaud the action of the different committees here and in London."

—Deaths last week, 421.

—Wednesday morning about 8 A. M., at the Ghorpoorie Barracks, Color Sergeant William Smith of H. M.'s 1-2nd Queen's, committed suicide by shooting himself with a rifle.

—The rupee is at 1s. 10 1/16d.

—*Times of India*; London: "Among the deaths of the week is that of Mr. George Moore, of the famous firm of Moore, Copestake and Co. Mr. Moore, who owned large estates in Cumberland, was knocked down by a runaway horse in the streets of Carlisle, and died from the injuries he received. He was a man of immense fortune, and was in his way a second Peabody. The sums he spent every year on objects of practical philanthropy amounted to many thousands of pounds. He was a special patron of the Evangelical section of the Church of England, and the clergy of that school was always sure of a warm welcome at Mr. Moore's mansion in Kensington Palace Gardens, or his country-seat in Cumberland. Mr. Moore's loss will be severely felt, for he was one of the most generous as well as one of the most practical of living philanthropists."

—*Times of India*: Major S. Goad, a retired officer, shot himself at Simla Wednesday morning.

—A Mohowa correspondent, writing to the *Sammachar*, states that desperate efforts were made by the Vaishuavas to screen the Maharaj who stands accused of having commited a barbarous outrage on a girl of

tender age, but that these were happily frustrated through the vigilance and firmness of the authorities.

Selections.

THE LIFE OF TRUST: WHAT IT IS.

BY REV. J. M. WASHBURN.

WHILE the "life of trust" cannot be described in words so as to enable one fully to understand it, our description may afford the Christian an intellectual idea of it; but that will be no more than a corpse. Once, beloved Christian, no description by words could give you an adequate idea of regeneration, and it is as hard for you now to form an adequate idea of this second stage in Christian life. Bear in mind, then, that, like regeneration, that is an experience. It has no abstract existence. It is not a truth, not a property, not a relation, not an attribute, but it is a fact, a thing done, an experience. Apart from a rational being in whom it may be found, it has no existence. It is therefore not addressed to the intellect, whose office is to deal with truth. Hence the intellect, however acute and cultivated, cannot comprehend it. On the contrary, it is matter for the heart, is addressed to the spiritual nature, and can be known only by experience. Wholly hidden from the speculative reason, it may be clearly understood by the feeling heart. And you, Christian brother, can understand it only by experience.

BUT THERE ARE CONDITIONS PRECEDENT OF THE INTELLECT.

It is not every state of the Christian mind that can enter into the life of trust. Some Christians do not believe in it. While they continue in that mind they cannot enter into it. It is impossible. How could such a mind seek it?—seek what it believes does not exist? It would be seeking what to it is a myth, a nonentity, a nothing; and a rational mind could not do that. Nay, reader, you may have full conviction that there is such a thing from the teaching of Scripture and the testimony of others, and yet it may not be a possible attainment for you even in that state of mind. The mind has certain fixed laws of its own, and these must be observed if results are sought through it. From testimony external to the mind, it may be fully persuaded that others live the life of trust, yet the man may be able to put forth no act of his own towards its attainment. Before the will moves, certain conditions must be met. There must be a belief in the existence of the thing. The thing must be regarded as desirable. There must be a general belief that the thing desired is attainable. These are properties of the intellect or outward man. The way to the inward man lies in a sense through the outward man. We would not deal much in metaphysics. But we believe it may be said to be usually true that what the intellect rejects the heart cannot receive. He that cometh to God must believe that He is, that He exists. This is the conviction of the intellect. Without the belief in God, it would be impossible to believe that He will reward those who diligently seek him. And observe that He who comes to God must believe that He is, and then must diligently seek him. It is not enough to believe that God is, and then simply seek Him. There is a desire of the intellect that might prompt to seek God,—the conviction that upon the whole one would fare better. And such desire may make outward formal professors of religion. But he only who diligently seeks Him finds regeneration and pardon.

In order to attain the life of trust, the following conditions seem necessary: 1. Belief in it. 2. A feeling of earnest need of it. 3. An earnest desire for it. 4. The belief in its attainment by the person. 5. The sincere and earnest look to Jesus for it. Perhaps it might be added, 6. The earnest belief that Jesus would bestow it on the seeker.

It is not said that each one of these must have a conscious existence in the mind; it is only said that they must exist. Nor is anything said about how they begin to exist, how long they shall exist, the states of mind out of which they arise, or anything of the kind. All these things may be different in different minds. We say nothing on that subject. We may allude to this branch of the subject again. All we wish to say here is that the instant the proper faith is exercised in Jesus, one enters into the life of trust. Hence it is believed

THAT IN ENTERING INTO THE LIFE OF TRUST, ONE MAKES A STAGE IN CHRISTIAN EXPERIENCE.

Hence we believe that it is entered into at once. One moment the person has not that life, the next moment he has it. Yet from the time of regeneration to the time of entering into it, much progress may have been made in Christian experience; many besetting sins may have been conquered; the power to resist many temptations may have been acquired. Still, the act of entering into the life of trust is a stage, a step, great, and marked above the former experience. One may not mark the moment when he enters upon this life by any special consciousness, as he may not that of regeneration, still there was the moment. And the relation of previous mental states—the struggles and agonies inward, and the prayers—has been mentioned. We are not prepared to say how necessary they are, or whether they are at all necessary, though we think it pretty well agreed that none but earnest Christians enter into it, and many do amid deep trials of some kind. Only this we say, that he who is favored to see and be as conscious of the way as he may, feels that it is not entered into at the final moment by agonies, struggles, or even prayer, but simply and solely by trusting Jesus. It is begun by trusting, and consists in trusting every moment from the begining onward. It is the life of trust, and why should it not be a stage? The righteousness of God is revealed from faith to faith. And where the revealed word does not say how a matter of experience takes place, the experience of Christians must show how it does. And this question is settled by the experience of thousands, showing that the life of trust is a stage from that of regeneration and justification, however cultivated and advanced. Believing, then, that the life of trust marks a stage in Christian experience, we proceed to notice more particularly

THE NATURE OF THE LIFE OF TRUST.

I understand it as the act of the soul by which it yields itself wholly to Jesus for salvation. It relies not at all on self, or its own efforts, for anything pertaining to holiness. Properly, internal struggles and mental agonies cease, as Christ thence-forth does the fighting for us. Prayer greatly increases, but is not regarded by the mind in the same light as formerly. It is the native element of the soul, but not the source of blessing. The soul truly abandons itself to Jesus as its complete, perfect, all-sufficient Saviour. Self, properly, is out of sight. The believer "reckons himself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi. 11.) Again, Jesus is the vine. Christians are the branches, now fully engrafted, and so extract thence all the vital fluids of the Christian life. They realize, "I in them, and Thou in me, that they may be made perfect in one." (John xvii. 23.) And the Christian life being drawn by the branches from the vine, and being invisible to the intellect, Paul says of such Christians, "For ye are dead"—dead unto sin—"and your life is hid with Christ in God." (Col. iii. 3.) The Son is in the Father, and the Christian, in full assurance, is in the Son; making the statement of Paul most really true to the advanced believer. And therefore we shall use the word believe to denote one in trust-life, for the sake of distinction merely. So a believer can verily say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God!" (Gal. ii. 20.) How really and actually true this is! He is crucified with Christ; his carnal nature is put to death, his passions, appetites, and propensities, and all unholy desires are put away; he reckons himself to be indeed dead unto sin. Nevertheless he lives; he lives no less when the carnal nature is dead. And yet when the carnal nature is dead, it is rather Christ that lives in him than he in himself. It is the strength of the vine that has made vital the branches, and now it is that strength that lives rather than the branches. And so it becomes true that the life which he now lives while in the flesh and before the death-hour,—it being the life of trust, one of continued dependence,—he lives by the faith of the Son of God, the faith which the Son of God supplies. And Paul expresses the same general and blessed truth when he says, "Knowing that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. vi. 5.) The Apostle John seems to love to dwell upon this life of trust, and to note its consequences. At the time he wrote, some most deadly heresies had sprung up in the outward church. One of these was Gnosticism, which means knowing, or knowledge. It was based on the words of our Lord, "This is the life eternal, that they might know Thee, the only true God and of Jesus Christ whom thou hast sent." (John xvii. 3.) Mere knowledge of the true God and Jesus Christ, the Gnostics maintained, was sufficient. They maintained that all that was necessary to salvation was "to abide in Christ," "by which they meant abiding in the knowledge and profession of the gospel." They were also called Nicolaitans. These heretics claimed that they, "abiding in their knowledge," committed no sin. And it is these and all such pretenders that John rebukes when he says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8.) They said they had fellowship with Jesus Christ, and yet walked in darkness; they were in practice abominable Antinomians, and dishonestly obtained money to spend on their lusts; and so in the sixth verse the Apostle speaks of them thus: "If we say that we have fellowship with Him, and walk in the darkness, we lie, and do not the truth." Then in the seventh verse he describes the true walking with Christ: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Then in the eighth verse John turns again to the heretics, and says to them, speaking in the first person, to soften the harshness of the expression, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

And having rebuked and reproved the several kind of heretics, John most plainly sets forth the privileges of believers, in the third chapter. These teachings contain the best explanation to be found of the consequences of the life of trust, and so imply the nature of it. According to John, the point is "to abide in Jesus Christ," or, which is the same thing, "to have fellowship with Him." And all believers find the same thing to be true now in their experience. "To abide in Jesus Christ" is to live the life of trust; and to trust Jesus Christ for all things is "to abide in Him." And here we see at once and clearly

THE NATURE OF THE LIFE OF TRUST.

But certain most blessed, practical consequences flow from abiding in Him. He so abides in us that we do not commit sin: "Whosoever abideth in Him sinneth not; and whosoever is born of God doth not commit sin; for His seed remaineth in Him, and he cannot commit sin, because he is born of God." In the language of Paul, it is not the believer that lives in himself, it is Christ that lives in him. And then how can Christ in him sin, more than Christ in Himself can sin? How plainly, therefore, we see the nature of the life of trust. It is the believer in Christ, the believer saved by Christ, the believer kept by Christ, the believer living, moving, and having his being in Christ. Or it is Christ in the believer, keeping him, bearing his burdens, directing his steps, keeping his thoughts, preserving him from sin, and Christ in him all and in all. It is, the believer is nothing, but Christ Jesus is all things to him.

—*Times of Refreshing.*

ST. JOHN, THE APOSTLE OF THE ABSOLUTE

IN these days of mock charity and open, complaisant dalliance with "damnable heresies," it is refreshing to find an author who knows how to place the absolute truth and the divine charity in their real positions, and in strong and trenchant terms repeat the heavenly claims of both as they are set in the Scriptures. In illustration, we present the reader with the following from the Bampton lectures by H. P. Liddon, D. D., canon of St. Paul's, and Professor of Exegesis in the University of Oxford, England:—

"St. John constantly teaches that the Christian's work in this state of probation is to conquer 'the world.' It is, in other words, to fight successfully against that view of life which ignores God: against that complex system of attractive moral and evil and specious intellectual falsehood which is marshaled and organized by the great enemy of God, and which permeates and inspires non-Christianized society.

"The world's force is seen especially in the 'lust of the flesh, in the lust of the eye, and in the pride of life.' These three forms of concupiscence manifest the inner life of the world. If the Christian would resist and beat them back, he must have a strong faith—a faith in a Divine Saviour. The soul spurns the world as she clings believingly to the Divine Son.

"St. John's picture of Christ's work, and especially his pointed and earnest opposition to the specific heresy of Cerinthus (John iv. 2, 3), lead us up to the culminating statement that Jesus Himself is the true God and the Eternal Life.

"Throughout this Epistle, St. John's object has been to convince believers that by faith they had the Eternal Life, and to force them to be true to it.

"In each of St. John's Epistles we encounter that special temper, at once so tender and so peremptory, which is an ethical corollary to belief in an Incarnate God.

"St. John has been named the Apostle of the Absolute. Those who would concede to Christianity no higher dignity than that of teaching a relative and provisional truth, will fail to find any countenance for their doctrine in the New Testament Scriptures. But nowhere will they meet with a more earnest opposition to it than in the pages of the

writer who is pre-eminently the Apostle of charity. . . . The Absolute religion is introduced by a self-revelation of the Absolute Being Himself. God has appeared, God has spoken, and the Christian faith is the result, St. John, then, does not regard Christianity as a phase in the history, even, of true religion, nor as a religion containing elements of truth, even though it were more true than any religion which had preceded it. St. John proclaims that 'we Christians are in Him that is true.' Not to admit that Jesus Christ is come in the flesh is to be a deceiver and an antichrist. St. John presents Christianity to the soul, as a religion which must be its all, if it is really to be worse than nothing. The opposition between truth and error, between the friends and foes of Christ, is for St. John as sharp and trenchant a thing as the contrast between light and darkness, between life and death. This is the temper of a man who will not enter the public baths along with the heretic who has dishonoured his Lord. This is the spirit of the teacher who warns his flock to beware of eathing with a propagator of false doctrine, and of bidding him God-speed, lest they should partake of his evil deeds. Yet this is also the writer whose pages, beyond any other in the New Testament, beam with the purest, tenderest love humanity. Side by side with this resolute antagonism to dogmatic error, St. John exhibits and inculcates an enthusiastic affection for human kind as such, which our professed philanthropists could not rival. The man who loves not his brother man abideth in death. No divorce is practically possible between the first and second parts of charity. The man who loves God must love his brother also. Love is the moral counterpart of intellectual light. . . .

"St. John is at once earnestly dogmatic and earnestly philanthropic; for the Incarnation has taught him both the preciousness of man, and the preciousness of truth. The Eternal Word, incarnate and dying for the truth, inspires St. John to guard it with apostolic chivalry; but, also, this revelation of the heart of God melts him into tenderness towards the race which Jesus has loved so well.

"To St. John a lack of love for men seems sheer dishonor to the love of Christ. And the heresy which mutilates the person, or denies the work of Christ, does not present itself to St. John as a speculative misfortune, as clumsy negation of fact, as barren intellectual error.

"*Heresy is with this apostle a crime against charity*, not only because heresy breed divisions, but more, because it kills out from the souls of men that blessed and prolific Truth, which, when sincerely believed, cannot but fill the heart with love to God and to man. . . . Christ is the First and the Last. He is the Alpha and Omega. He is the Beginning and the End of all existence. He has a mysterious name which no man knows; but it is written on the foreheads of the faithful. His name is called the Word of God, the Word of Life, the Word in the Beginning. As He rides through heaven on His errand of triumph and judgment, a name is written on His vesture and on His thigh. He is King of kings and Lord of lords. St. John sees Him but for a moment in His supermundane glory, and forthwith falls at His feet as dead. In the Apocalypse, especially, we are confronted with the startling truth that the true Lord of heaven is none other than the crucified One . . . Christ in His wounded humanity is upon the throne of the Most High. The Lamb as it had been slain is in the the very centre of the court of heaven. He receives the prostrate adoration of the highest intelligence around the throne, and as the object of that solemn, uninterrupted, awful worship, He is associated with the Father as being in the truth one with the Almighty, Uncreated, Supreme God."—(*Zion's Herald*).

NOTES FOR A BIBLE READING.

"And Pour Contempt on all my Pride."

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank—"Is not this the carpenter's son?"

Pride of wealth—"The Son of Man hath not where to lay His head."

Pride of respectability—"Can any good thing come out of Nazareth." "He shall be called a Nazarene."

Pride of personal appearance—"He hath no form nor comeliness."

Pride of reputation—"Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners."

Pride of independence—"Many others, who ministered to Him of their substance."

Pride of learning—"How knoweth this man letters, having never learned?"

Pride of superiority—"I am among you as He that serveth." "He humbled Himself." "Made a curse for us."

Pride of success—"He came unto His own, and His own received Him not." "Neither did His brethren believe on Him." "He was despised and rejected of men."

Pride of self-reliance—"He went down to Nazareth, and was subject unto them."

Pride of ability—"I can of mine own self do nothing."

Pride of self-will—"I seek not mine own will, but the will of Him that sent Me."

Pride of intellect—"As My Father hath taught Me I speak these things."

Pride of bigotry—"Forbid him not; for he that is not against us is on our part."

Pride of resentment—"Father, forgive them; for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve—"My soul is exceeding sorrowful even unto death. Tarry ye here, and watch with Me." "The Son of Man must suffer many things, and be rejected."

Pride of sanctity—"This man receiveth sinners, and eateth with them."

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the word is crucified unto me, and I unto the world" (Gal. vi. 14.)—*Word and Work.*

LETTER FROM CHICAGO.

THE GREAT DAILY MEETINGS.

The Moody and Sankey meetings are now in their third week. The Tabernacle, built expressly for them, is pronounced by Mr. Moody to be the best, in all its appointments, of all halls in which he has so far held services. It will seat comfortably 8000 persons, and has standing room for 2000 more.

Its form and seating arrangements are such that every hearer is brought within full view of the speaker, and within easy reach of his voice. The two rooms for inquiry meetings are large, each one affording seats for several hundreds. Large as the Tabernacle is, it has been crowded in every part at the Sunday afternoon services; while at the night services held during the week, it has been uniformly well filled, the smallest audience gathered at any one time numbering not less than 5000 persons. The first Sunday afternoon service at four o'clock drew together a multitude, which, after filling the Tabernacle with 10,000 persons, and Farwell Hall with an overflow meeting of 3000, left in the thronged streets, adjecent to these buildings, numbers variously estimated at from 10,000 to 15,000 persons. These figures would seem to prove that in one instance at least, a prophet has honor even in his own country. And indeed Mr. Moody is probably nowhere so generally loved and so universally esteemed as he is here in Chicago, where his home has been for many years, and where he is best known. His manliness, his stainless integrity, his intense and burning love for his Master, and for his Master's service—a love free from all unhallowed fire of fanaticism—are recognized and acknowledged freely, alike by saints and sinners. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Already there are indications that we are on the eve of a revival of religion, which promises to be, in its extent, depth and power, unprecedented. Among these indications, the fact that great crowds attend the meetings from day to day is not reckoned. Curiosity draws many of these—curiosity to see the great Tabernacle, which is well worth going to see, and to see and hear the famous preacher, and the equally famous singer of the Gospel. One of the surest signs of revival preceded the coming of the Evangelists. This was the evident and remarkable unity among the ministers of the different evengelical denominations. It is safe to say that nothing like it has ever before been seen in this city. They had met and conferred and prayed together for many weeks, the noon meeting each Monday being given up especially to the ministers, at the invitation of the Executive Committe—two conferences were held by them at the Grand Pacific Hotel. The second of these meetings was characterized by great unanimity in the views which were expressed, and by an unwonted spirit of prayer. At other meetings, union had been talked about; at this, it was delightfully experienced and illustrated. Many saw in this meeting a revival already begun, and a bright assurance of "more to follow." There was that oneness exhibited for which the Saviour had prayed, and the manifestation which would constrain the world to believe that the Father had sent Him.

Another indication of revival is found in the fact that the absence of Mr. Moody for a week, to attend the funeral of his brother at Northfield, Mass., did not check, but seemed rather to intensify the interest of the meetings. There was, indeed, a falling off in the numbers attending, but there was a more general and more earnest rallying of Christians to the work. When put to a severe test as to whether their confidence was in God or in Mr. Moody, in the fact that multitudes crowded to the meetings, or in "the promise of the Father," they were not found wanting. Evidently it was not the enthusiasm which comes from the presence of numbers which moved them, but the Holy Spirit, on whose renewing energies they relied, both for their own quickening, and for the conversion of sinners. Thus the work of grace among Christians seemed to become deeper and more thorough from day to day. Major Whittle, who led the meetings in the absence of Mr. Moody, preached, as Mr. Moody had done before him, with great faithfulness and directness, calling upon Christians to repent of their sins of evil temper, pride, covetousness, business and political dishonesty, and every form of wrong-doing. Only as they turned from, and put away their sins, making restitution to those whom they had injured, could they expect that God would use them in leading sinners to Christ. God's holy law must be honored and obeyed by those who would claim for themselves, or commend to others, salvation through his Son. This kind of preaching, applied by the Holy Spirit, has borne good fruit. It has led Christians in great numbers to "renounce the hidden things of dishonesty," and to make a fresh consecration of themselves to the service of Christ. The noon meetings, which daily fill Farwell Hall to overflowing with 2500 people, are meetings of great power. Consecration meetings, which immediately follow the noon services, and which are largely attended, are still more precious and humbling. The vast audiences which nightly gather in the Tabernacle are becoming more and more visibly moved under the appeals of the Word. At times the feeling which seems to pervade all hearts is one of over-flowing solemnity and tenderness. Inquiry meetings have been held this week for the first time, at the close of the evening services. These have been fully attended, and many have found their Saviour in them. The daily press send out through all the Northwest full reports of the meetings, and they speak of them editorially only in terms of respect. As testifying truly to the deep and solemn interest which all classes of the community are evidently taking in these religious services. The Tribune of last week Monday says editorially: "The resumption by Mr. Moody of his revival labors, after the interruption occasioned by the death of his brother, has enlisted public interest to a degree perhaps never before equalled in Chicago." It should be remembered, too, that this interest has been awakened during a presidental campaign, the prosecution of which, here as elsewhere, is attended with unusual excitement. Well may we conclude, in view of all these indications, that a revival, such as we have never before seen, is actually begun among us. After our long and grievous drought, "there is a sound of abundance of rain,"—(*Evangelist.*)

HOW A NEW YORK GIRL "DID SUMS" IN HER SLEEP.

Jennie Lawson is a member of the second class in the Eighteenth Street female grammar school. Friday last, a number of arithmetical examples were given out for solution, but three of them, in percentage, requiring long processes of division, resisted all Jennie's efforts to secure the correct answers. This circumstance seemed to distress the child, and after working through them again and again without success, she went home determined by persistent effort to find out where her error was, and she continued to strive until long after the rest of the family had retired. Toward midnight, her mother, who slept in an adjoining room, called to her daughter that she had better go to bed, lest she should be late in rising the next day. The girl at once retired, and in a few moments was fast asleep. About an hour afterward, Mrs. Lawson was again awakened by a sudden noise in her daughter's bed-chamber, which was then in entire darkness. She called, but, receiving no answer, arose to see what was the matter. Jennie was sitting at her desk, and had apparently just completed some work on her slate, the noise having been made by the falling of a ruler from the table to the floor. The girl was fast asleep. Mrs. Lawson did not wake her at that time, and on the following day it was after noon before the girl could be roused from the deep sleep in which she seemed to be. Upon awakening, Jennie spoke of the problems, and expressed her intention of making a further trial at

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their solution. Upon getting the slate she found them completely solved in her own hand, each line neatly ruled, and the figuring without the slightest error. At this she was greatly surprised. Her last knowledge of the puzzling examples was of leaving them unsolved on the night before. Of her performances in her sleep she knew when awake absolutely nothing, and her mother not having mentioned the incident left her the more bewildered. Yesterday, the girl brought the work to school and related the incident attending it to her teacher. The room was entirely dark, the girl soundly asleep during the working out of her best examples. She had never before shown any symptoms of sleep-working, nor have any of her relatives been so affected.—*New York World.*

THE CROSSING OF THE JORDAN.

This crossing of the Jordan is like the step out of the seventh of Romans into the eighth. The seventh is the wilderness experience; the eighth is the experience in the land. And God means this land for us to take up our *abode* in, and not merely for us to visit occasionally.

I was once expounding the seventh and eighth of Romans to a class of colored Bible women, deeply experienced as to their hearts, but very ignorant, as I supposed, in their heads. It was before I had learned this blessed secret I have been trying to tell you, and what I said I cannot possibly imagine now, but it was certainly something very different from my present position. After I had been talking quite eloquently for a little while, an old colored woman interrupted me with,—

"Why, honey, 'pears like you don't understand them chapters."

"Why not, auntie?" I asked. "What is the matter with my explanation?"

"Why, honey," she said, "you talks as if we were to live in that miserable seventh chapter, and only pay little visits to the blessed eighth!"

"Well," I answered, "that is just what I do think. Don't you?"

"Laws, honey," she exclaimed, with a look of intense pity for my ignorance, "why, I *lives* in the eighth."

I knew it was true, for I had often wondered at the holiness of her lowly life, and for a moment I was utterly bewildered. But then I thought, "Oh! it is because she is colored and poor that God has given her such a grand experience to make up." And I almost began to wish I was colored and poor, that I also might have the same experience. But, I rejoice to say to you to-day, that even if if you are white and not poor you may yet know what it is to *abide in Christ*, and to rejoice in all the blessedness of such abiding.

The necessary steps are very simple. First, be convinced from the Scriptures that it is really in accordance with the will of God. Nothing can be done without this. Then yield yourselves and all your affairs up into the hands of the Lord, to have His holy will done in everything. Then believe that He takes you, and that He undertakes to keep, and save, and deliver you. And, finally, trust Him. It is all hidden in these two little words, trust Jesus. When you have reached the point where you can really trust Him with everything and for everything, you have reached the land of rest. But remember that trust and worry do not go together. If you worry, you do not trust. If you trust, you will not worry. Let me entreat of you, dear friends, to trust Jesus. Perfect trust in Jesus will bring the soul out of every difficulty that ever was thought of. Trust in Jesus will carry you along triumphantly through every step of your Christian experience; will save you from going into the wilderness if you are not there; will bring you out if you are; will take you into the land of promise and cause you to abide there continually, and will make you more than conquerors over all the enemies you may meet. If I were about to speak my last word to you forever it would be only this—trust Jesus! H. W. S.

—*(Times of Ref.)*

TELEGRAPHIC NEWS.

London 8th December: Sir George Campbell has published the result of his recent visit to Turkey. He ridicules the idea of there being any religious connection between the Sultan and the Indian Mussulmans; any interest the latter may feel being confined to a limited class.—General William Munro, C. B., has been appointed Colonel of the 93rd, vice General Freeman Murray, transferred to the Colonelcy of the 60th Regiment.—H. M. Indian Transport Crocodile has arrived home.—England has admitted the American reading of the Extradition Treaty.

9th: A Conference was held yesterday at St. James's Hall under the presidency of the Marquis of Westminster. There were present the Earl of Shaftesbury and many Members of Parliament, besides upwards of one thousand delegates from different parts of the country. The speakers, including Mr. Gladstone, condemned the present ambiguous policy of Government, which must be made to understand that the English nation is unanimous against defending Turkey. The speakers urged England's cordial co-operation with Russia on behalf of the Christians in Turkey.—Parliament has been convoked for 8th February.

Constantinople, 9th: The Marquis of Salisbury had a long interview with General Ignatieff, the Russian Ambassador, yesterday.

11th: Lord Salisbury had an audience of the Sultan on Saturday, and was most cordially received.—The preliminary meetings of the Conference commence to-day.

Paris, 11th: The Ministerial crisis continues; the Republicans, who are in a majority, insisting on the formation of a new Cabinet from Members of the Left, which Marshal MacMahon is unwilling to agree to.

Constantinople, 12th: The first informal meeting of the Conference was held at the Russian Embassy yesterday. A more confident feeling prevails concerning the result.

13th: At the Conference yesterday, General Ignatieff being President, a conciliatory disposition was manifested on all sides, but the proceedings were kept secret. As soon as the bases of an agreement are settled the Ottoman Delegates will assist in the deliberations.

Paris, 13th: The French Ministry has been remodelled after the radical form. M. Jules Simon becomes Premier and Minister of the Interior, M. Martel is the Minister of Justice, whilst the other offices remain unchanged. Thus the conflict between Marshal MacMahon and the members of the Left, which at one time threatened to become serious, is ended.

Washington, 13th: A Bill has been passed in Congress for the coinage of Silver dollars weighing 412½ grains as a legal tender unless gold is specially stipulated for.—Addresses from the Democratic and Republican National Committees announce the election of both Tilden and Hayes; the ultimate decision now rests with Congress in February next.

Constantinople, 14th: The absence of the Ottoman Delegates at the preliminary sittings of the Conference is causing discontent at Constantinople.

PASSENGERS ARRIVED.

Per Str. *City of Baltimore*, 8th, from Liverpool:

—Major Morrison, Rev T L and Mrs Rea and child, Rev T Land Mrs Wells and two children, Miss Patterson, Miss Forrest, Surgeon-Major and Mrs Cherry, Mr and Mrs Bushby, Mr and Mrs Scott and a lady friend, and Captain Wolseley.

Per Str. *Glamorgan*, 7th, from Liverpool:

– Sir St George Gore, Colonel L Estrange, Mr Wallace, Mr Trotton, Mr Grogan, Mr Marsden, Capt Henderson, Mr Twidale, Mr Huddleston, Rev and Mrs J Newton, Master C B Newton, Miss M G nes, Miss Thackrell, two Masters Luke, Mr and Mrs Freeborough and four children.

Per P. and O. Sn. *Venetia*, 14th:

From Suez.—Rev and Mrs Sheldon, Miss Purcell, Miss Mackintosh Major Hicks, Madame Michell, Mrs Foster and child, Miss Foster, Mr and Mrs Spencer, Sub-Lieut Dressner, Sub-Lieut Lombe, Sub-Lieut Oyle, Miss Bellings, Mr H Watkins, Mrs and Miss Tytler, Messrs Hutchinson, Dryland, Mrs Knox, Miss G Burne, Mr B North, Lieut Edwards, Messrs Lee, Lindsey, Kersey, Fryer, Bogle, Mr and Mrs Kelly and two infants, Mrs McGregor, Ressaldar Singh, Col and Mrs Jones, Miss Delpratt, Lieut Fraser, Mr Grant, Mrs Winter, child and infant, Messrs Hart, H Richardson, Warden, W Graham, J Richardson, Surg Bulfour, Messrs Colvin, Warner, Major Powlett, Mr and Mrs Buckholtz, Messrs Purcell, Griffiths, Mr and Mrs Branson and infant, Mr Horner, Lord Kilmain, Sir R Abercromby, Messrs H C hn, Doran, Mr and Mrs Broughton, Messrs T S Anderson, Lang, Steinmetz, J Luke, Robertson, Stone, Jennings, Capt Gerrard, Mr G Buhmeyer, Mrs Cunningham, Hon A Eden, Mr and Mrs Winter, Mr Gubbay, Lady Sassoon and child, Mr Sassoon, Mr and Mrs Mann and two daughter, Messrs Bythell, Eastwick, Stains, Mullaby, Lord Brook, Mr Beaumont, Sir J and Lady Strache, Messrs Apcar, Nixon, Miss Wright, Messrs A and W Brock, Harrison, Inglis, and Miss Inglis,

PASSENGERS SAILED.

Per P. and O. Str. *Cathay*, 11th:

For Southampton.—Mrs Figg, Mr Davis, Lieut H L Aylmer and Private Hodgkin.

For Brindisi.—Mrs Golding, Major Tottenham's child, Major and Mrs W G Waterfield and infant, Mr D G Proby, Major E L Ommaney and Sir W J Herschel.

For Venice.—Mr W M Coghlan, Mr T J Waters, and Miss Buhriesse.

Per Str. *Trinacria*, 13th, for Liverpool:

For Suez.—Major and Mrs Ross and four children, Rev Mr T R Wade, Master Dixon, Col and Mrs Marshall and two children, Mr T B Thurder, Mr A D Beyts, Mr W A Mackenzie, Capt and Mrs Cartwright, and Mr Muirhead.

Domestic Occurrences.

MARRIAGES.

GALL—DeVITRE—December 14th, at St. Thomas' Cathedral, Bombay, by the Rev. W. Maule, LL. D., Herbert R. Gall, Esq., 5th Fusiliers, to Isabelle, daughter of the late Major James Denis DeVitre, 26th Regt. N. I.

PIRRIE—RICHARDSON—December 14th, at Christ Church, Byculla, by the Rev J Johnston, of Colaba, John Sinclair, son of the late J. M. Pirrie, Esq., M. D., to Kate daughter of N. C. Richardson, Esq.

DEATH.

SIMMONS—December 1st at Baroda, Robert William Simmons, late Accountant P. W. D., Bombay, aged 38 years.

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